



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. The praise (*is*) for Allah, the Heavens' ^w and the Earth's ^w *Fatte're* (*innately-perfect-Originator*); Maker [*He*] (*of*) the angels messengers, wings' possessors, doubly and triply and *ru'ba'a* (*of four*); [*He*] augments in the creation whatever¹ [*He*] wills; verily Allah over every-thing (*is*) Omnipotent.
2. What opens Allah for the mankind of a mercy^w so no withholder for it^w; and what [*He*] withholds so no sender for it^x from after Him; and He (*is*) The MightyTheHakeemo² (*infinite hekma*³ Possessor).
3. O, you the mankind let-remember you^z Allah's boon^{w4} on you^b; is of a creator other than Allah, [*He*] provides you^b from the Heavens^w and the Earth^w; no *elaha* (*deity*) except Him; then wherefrom⁵ to'afakona⁶ (you^z: to be off-right dissuaded/ speciously concoct).
4. And *en* (*if*) they^z deny you^g then *qad* (*already and affirmatively*) (*had been*) denied-she^y messengers^x of before you^g; and to Allah (*is to be*) returned the matters.
5. O, you the mankind: verily Allah's promise (*is*) right; so let not assuredly beguile^w you^b the life^w (*of*) the world^w and nor assuredly beguiles^x you^b by Allah the *gharoore*^x (*beguiler*^x).
6. Verily the Satan (*is*) for you^b a foe;⁷ so *ittakbetho*⁸ (*let-take and make you*^z) him a foe; verily only [*he*] invites his party to be they^z of companions (*of*) the *Sa'ere*^w (*intensely kindling Fire*).^w
7. Who^r disbelieved they^z for them (*is*) a severe torment; and who^r believed they^z and worked the righteous-works^w they^z for them (*is*) forgiveness^w and a remuneration big.
8. Is then who^p (*had been*) adorned for him his ill-work so [*he*] saw it^x *hasanan* (*ultimately meritorious deed*); so verily Allah misguides whom^p [*He*] wills and [*He*]

الْحَمْدُ لِلَّهِ فَاطِرِ السَّمَوَاتِ وَالْأَرْضِ
جَاعِلِ الْمَلَكِ رُسُلًا أُولَى أَجْنَحَةٍ
مَّثْنَى وَثُلُثَ وَرَبْعٍ يَزِيدُ فِي الْخَلْقِ مَا
يَشَاءُ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١﴾
مَا يَفْتَحُ اللَّهُ لِلنَّاسِ مِنْ رَحْمَةٍ
فَلَا مُمْسِكَ لَهَا وَمَا يُمْسِكُ فَلَا
مُرْسِلَ لَهُ مِنْ بَعْدِهِ وَهُوَ
الْعَزِيزُ الْحَكِيمُ ﴿٢﴾
يَتْلِيَا النَّاسِ آذِكُرُوا نِعْمَتَ اللَّهِ
عَلَيْكُمْ هَلْ مِنْ خَلْقٍ غَيْرِ اللَّهِ
يَرْزُقُكُمْ مِنَ السَّمَاءِ وَالْأَرْضِ لَا
إِلَهَ إِلَّا هُوَ فَآذِنْ تَوْفَكُونَ ﴿٣﴾
وَأَنْ يَكْذِبُوا فَكَذَبْتَ رَسُولٌ
مِنْ قَبْلِكَ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ ﴿٤﴾
يَتْلِيَا النَّاسِ إِنْ وَعَدَ اللَّهُ حَقًّا
فَلَا تَغُرَّنَّكُمُ الْحَيَاةُ الدُّنْيَا وَلَا
يَغُرَّنَّكُمُ بِاللَّهِ الْغُرُورُ ﴿٥﴾
إِنَّ الشَّيْطَانَ لَكُمْ عَدُوٌّ فَاتَّخِذُوهُ
عَدُوًّا إِنَّمَا يَدْعُوا حِزْبَهُ
لِيَكُونُوا مِنْ أَصْحَابِ السَّعِيرِ ﴿٦﴾
الَّذِينَ كَفَرُوا لَهُمْ عَذَابٌ شَدِيدٌ
وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ
لَهُمْ مَغْفِرَةٌ وَأَجْرٌ كَبِيرٌ ﴿٧﴾
أَفَمَنْ زُيِّنَ لَهُ سُوءُ عَمَلِهِ فَرَآهُ
حَسَنًا فَإِنَّ اللَّهَ يُضِلُّ مَنْ يَشَاءُ

¹ The particle "ما" is "إسم أو أداة شرط" = conditional noun/particle; or "ما" = "إسم موصول" = connective noun meaning that which! See *الذر المصون*, لـ أحمد الحلب and *إعراب القرآن*، لمحمود صافي

² See the *Lexicon* attached to this Translation for an exposition on the words "الحكيم" and "إحكيم"

³ See the *Lexicon* attached to this Translation for "hekma!"

⁴ See the *Lexicon* attached to this Translation for "ne'amah" ("boon")!

⁵ The word "أنى" is a multi-meaning adverbial particle: wherefrom, when, how-so, where!

⁶ The word "تَوْفَكُونَ" = you are dissuaded to divert to an improper path away from the right, you get persuaded by specious concoction!

⁷ The word "عَدُوٌّ" could be (1) singular and (2) plural as well as (3) "multitudinous foe," see *اللسان* and *الهادي*!

⁸ The word "اتَّخَذَ" from "الِاتَّخَاذُ" which is "إِفْتَعَالُ" for "الِاتَّخَاذُ," as stated in *لسان العرب*; therefore, "اتَّخَذَ" is always taking and making some thing of what was taken! Thus, it is not just the mere taking!

aright-guides whom ^P [He] wills; so let not [you^s] enervate/undo your ^t self^w on them (*in*) *hasraten*^{w9} (*ardent contritions*)^{w10}; verily Allah (*is*) Omniscient by what *yass'na'o* (*carefully-craft*) they^z.

9. And Allah, Who ^r [He] sent the winds^w so [*it*^w] stirs the *saba'ban*¹¹ (*gliding-clouds*); then We drove it ^x to a *mayye'ten* (*dead/ dying*) *bala'den* (*region/ country a settlement*) so We quickened by¹² it^x the land^w after its^w death; like *tha'leka* (*he-that-afar-it/ that*) the resurrection.

10. Whoever [*he*] [*was*] wanting the prestige, so for Allah (*is*) the prestige together; to Him ascends the *ka'lim* (*plural of word/sentence*) the good and the works the righteous elevates it^x; and who^r machinate they^z the *sayye'aa'te*^w (*demeritorious-deeds*)^w for them (*is*) a severe torment and machination (*of*) those it^x (*becomes*) worthless.

11. And Allah created you^b of *tora'ben* (*crushed sand*); afterwards of a *nutfaten* (*sperm-drop*);^w afterwards [He] made you^b pairs; and not bears-she^y of a female and not *tadha'o* (*she^y births/ delivers^y*) except by His knowledge; and not (*to be*) long-lived of a (*made to be*) long-ager^x and nor (*to be*) decreased of his age except in a book; verily *thaleka* (*he-that-afar-it/ that*) (*is*) on Allah easy.

12. And not level/even the two seas; this (*is*) *adhbbon*¹³ (*palatably-good*), strongly *foraton*¹⁴ (*palatably-good*) whole-some (*is*) its^x drink; and this (*is*) salty *ujajon*¹⁵ (*strongly salty-bitter-hot*); and from each eat you^z fresh meat and *tastakbrejona* (*affirmably extract you^z*) ornament you^z wear it^w; and [you^s] see the *folka*^x (*ship/ ships*)^x in it^x plowers to *tabtagho* (*earnestly-quest you^z*) from His munificence, and *la'alla* (*craving currently unavailable deed that, perhaps*) you^b thank you^z.

13. [He] transpierces the night in the day and [He] transpierces the day in the night and [He] subjugated the sun^w and the moon^x each runs to *ajalen*¹⁶ (*term-limit*) *musamma*¹⁷ (*that which is known and named*); *tha'lekum* (*he-afar-collective-you/ that*)¹⁸ Allah yourⁿ

وَهْدَىٰ مِنْ يَشَاءُ فَلَا تَذْهَبْ
نَفْسُكَ عَلَيْهِمْ حَسْرَتٌ إِنَّ اللَّهَ
عَلِيمٌ بِمَا يَصْنَعُونَ ﴿٨﴾

وَاللَّهُ الَّذِي أَرْسَلَ الرِّيحَ فَتُثِيرُ
سَحَابًا فَسَقْنَاهُ إِلَىٰ بَلَدٍ مَيِّتٍ
فَأَحْيَيْنَاهُ بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا
كَذَٰلِكَ النُّشُورُ ﴿٩﴾

مَنْ كَانَ يُرِيدُ الْعِزَّةَ فَلِلَّهِ الْعِزَّةُ
جَمِيعًا إِلَيْهِ يَصْعَدُ الْكَلِمُ الطَّيِّبُ
وَالْعَمَلُ الصَّالِحُ يَرْفَعُهُ وَالَّذِينَ
يَمْكُرُونَ السَّيِّئَاتِ لَهُمْ عَذَابٌ
شَدِيدٌ وَمَكْرُ أُولَٰئِكَ هُوَ يُبَوِّرُ ﴿١٠﴾

وَاللَّهُ خَلَقَكُمْ مِنْ تُرَابٍ ثُمَّ مِنْ
نُطْفَةٍ ثُمَّ جَعَلَكُمْ أَزْوَاجًا وَمَا
تَحْمِلُ مِنْ أُنْثَىٰ وَلَا تَضَعُ إِلَّا
بِعِلْمِهِ وَمَا يُعَمَّرُ مِنْ مُعَمَّرٍ وَلَا
يُنْقَصُ مِنْ عُمُرِهِ إِلَّا فِي كِتَابٍ
إِنْ ذَٰلِكَ عَلَىٰ اللَّهِ يَسِيرٌ ﴿١١﴾

وَمَا يَسْتَوِي الْبَحْرَانِ هَٰذَا عَذْبٌ
فُرَاتٌ سَائِغٌ شَرَابُهُ وَهَٰذَا مِلْحٌ
أَجَاجٌ وَمِنْ كُلٍّ تَأْكُلُونَ لَحْمًا
طَرِيًّا وَتَسْتَخْرِجُونَ حُلِيَّةً تَلْبَسُونَهَا
وَتَرَىٰ الْفَلَكَ فِيهِ مَوَاقِرٌ لِيَتَبَغَّوْا مِنْ
فَضْلِهِ وَلَعَلَّكُمْ تَشْكُرُونَ ﴿١٢﴾

يُولِجُ اللَّيْلَ فِي النَّهَارِ وَيُولِجُ
النَّهَارَ فِي اللَّيْلِ وَسَخَّرَ الشَّمْسَ
وَالْقَمَرَ كُلٌّ يَجْرِي لِأَجَلٍ مُّسَمًّى

⁹ The word “حسرة” is “أشد الندم,” see التاج! Thus we qualify the word “contrition” by *ardent* to indicate such strength of contrition!

¹⁰ The word “حسرة” is “أشد الندم,” see التاج! Thus “contrition” is qualified by *ardent* to indicate such intensity!

¹¹ The word “سحاب,” versus “غيم,” is that the “سحاب هو ينسحب,” i.e. glides itself or the wind pulls or pushes it and make it move! And it's plural of a “اسحابة.” Whereas the “غيم” appears stationary! أنظر اللسان!

¹² The particle “بـ” in “به” commands fourteen different meanings, among them “the causality,” as indicated here by “by!” See مغني اللبيب! Refer to the attached list of References.

¹³ The word “عذب” means palatably good! See اللسان

¹⁴ The word “فرات” means strongly palatably-good! See اللسان

¹⁵ The word “أجاج” means salty, and strongly salty-bitter-hot! For definition of “أجاج” see الراغب و اللسان!

¹⁶ The word “الأجل” means term-limit, see اللسان!

¹⁷ The word “musamma” is masculine, singular, subjective noun, meaning that which is known and named!

¹⁸ This “thalekum” = “أنكم” is a masculine plural demonstrative pronoun for addressing the addressees, not available in English!

¹⁸ This is an example of paucity to indicate littleness to nothingness of the matter in reference!

Lord, for Him (<i>is</i>) the proprietorship; and whom ^r you ^z invoke of lesser than/without Him they ^z possess not of a <i>qettmeeren</i> ¹⁹ (date-stone's pellicle).	ذَٰلِكُمُ اللَّهُ رَبُّكُمْ لَهُ الْمُلْكُ وَالَّذِينَ تَدْعُونَ مِنْ دُونِهِ مَا يَمْلِكُونَ مِنْ قِطْمِيرٍ ﴿١٩﴾
14. <i>En (if)</i> you ^z invoke them they ^z hear not your ⁿ invocation; and if they ^z heard not <i>estajaba</i> (favorably-responded) they ^z for you ^b ; and The <i>Qeyamatey's</i> ^w (Judgment's) Day they ^z disclaim by your ⁿ partnership (of them as deities) and not <i>youna'bbeo</i> ([he] informs by piece-of-significant-and-availing-news) you ^s like a Proficient.	إِنْ تَدْعُوهُمْ لَا يَسْمَعُوا دُعَاءَكُمْ وَلَوْ سَمِعُوا مَا اسْتَجَابُوا لَكُمْ وَيَوْمَ الْقِيَمَةِ يَكْفُرُونَ بَشِرِكِكُمْ وَلَا يُنَبِّئُكَ مِثْلُ خَبِيرٍ ﴿٢٠﴾
15. O, you the mankind: you ^f (<i>are</i>) the indigents ²⁰ to Allah and Allah, He (<i>is</i>) The Rich The <i>Hameedo</i> ²¹ (multitudinously praised, multitudinous praiser He).	يٰٓأَيُّهَا النَّاسُ أَنْتُمُ الْفُقَرَاءُ إِلَى اللَّهِ وَاللَّهُ هُوَ الْغَنِيُّ الْحَمِيدُ ﴿٢١﴾
16. <i>En (if)</i> [He] wills [He] undoes you ^z and [He] comes by a new creation.	إِنْ يَشَأْ يُذْهِبْكُمْ وَيَأْتِ بِخَلْقٍ جَدِيدٍ ﴿٢٢﴾
17. And not <i>tha'leka</i> (he-that-afar-it/that) (<i>is</i>) on Allah surely mighty/impracticable.	وَمَا ذَٰلِكَ عَلَى اللَّهِ بِعَزِيزٍ ﴿٢٣﴾
18. And not <i>ta'zero</i> (ill-burdens/sins/offends) a <i>wa'zeyrah</i> (she-ill-burden-bearer/she-sinner/she-offender) another's <i>wezra</i> (an ill-burden/sin/offense) ²² ; and <i>en (if)</i> invokes-/calls ²³ <i>muthgalaton</i> (a made she-encumbered) to her burden not (<i>to be</i>) burdened of it ^x a thing, while albeit [was] (<i>of</i>) kin; verily only [you ^s] warn whom ^r <i>yakhsha</i> (reverently fear) they ^z their Lord by the invisible and <i>aqamo</i> (they ^z stood/fulfilled all prescribed obligations of) the Prayer ^w they ^z ; and whoever <i>tazakka</i> ²⁴ (he who iteratively purified/exculpated and befitted/suited himself), then verily only <i>yatazakka</i> (he iteratively exculpates and befits/suits) for himself ^w ; and to Allah (<i>is</i>) the destiny.	وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ وَأَنْ تَدْعُ مُثْقَلَةٌ إِلَىٰ جِهْلِهَا لَا تَحْمِلُ مِنْهُ شَيْءٌ وَلَوْ كَانَ ذَا قُرْبَىٰ إِنَّمَا تُنذِرُ الَّذِينَ يَخْشَوْنَ رَبَّهُمْ بِالْغَيْبِ وَأَقَامُوا الصَّلَاةَ وَمَنْ تَرَكِيَ فَإِنَّمَا يَتَرَكَ لِنَفْسِهِ وَاللَّهُ الْمَصِيرُ ﴿٢٤﴾
19. And not level/ even the blind and the baseero (<i>keen: seer/-overall evaluator of the facts and their possible consequences</i>).	وَمَا يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ ﴿٢٥﴾
20. And nor the darknesses ^w and nor the illumination ^x .	وَلَا الظُّلُمَاتُ وَلَا النُّورُ ﴿٢٦﴾
21. And not the shade and not the <i>baroor</i> ²⁵ (sun-beat).	وَلَا الظِّلُّ وَلَا الْحَرُورُ ﴿٢٧﴾
22. And not level/even the quicks and the dead; verily Allah (<i>makes to</i>) hear whom ^r [He] wills and not you ^s surely (<i>maker to</i>) hear whom ^p (<i>are</i>) in the graves.	وَمَا يَسْتَوِي الْأَحْيَاءُ وَلَا الْأَمْوَاتُ إِنَّ اللَّهَ يُسْمِعُ مَنْ يَشَاءُ وَمَا أَنْتَ بِمُسْمِعٍ فِي الْقُبُورِ ﴿٢٨﴾
23. <i>En (not)</i> you ^s (<i>are</i>) except <i>na'theeron</i> (iterative warner).	إِنْ أَنْتَ إِلَّا نَذِيرٌ ﴿٢٩﴾

²⁰ The word “فقير” versus the “مسكين” see the *Lexicon* attached to this Translation for the distinction!

²¹ See the *Lexicon* attached to this Translation for this word “Hameed”= “حميد” linguistically means: (1) *multitudinously praised* and (2) *multitudinous praiser*!

²² The word “وزر”= *we'zr* means: *heavy: burden/sin/offense*! Translated parenthetically here as “heavy: burden/sin/offense” as it is a *heavy: burden* which *impedes*, unless properly handled! It is *potentially* a sin or an offense for a “وزير”= *vizier* because he carries the heavy burden of the King to administer the affairs charged to him. And the vizier's responsibility is so enormous that if he makes a mistake, intended or not, it could be fatal to him and others! Thus, I chose to further *qualify* “burden” by the word “ill” as such qualification *really and truly best approximate* the seriousness of such a burden in reference! See *اللسان*!

²³ The word “دع” is *present tense* of “دعا” having *many meanings*, i.e.: *invoked/called him*! See *الهادي*!

²⁴ The word “تركى” is, and Allah is knowing, [he] *had exculpated and befitted/suited himself*! See *اللسان* and *التفاسير*!

²⁵ The word “baroor” has several meanings: (1) the *hot winds* (day or night); (2) *sun-beat*; (3) *permanent beat*!

24. Verily We sent you^g by the right, *basheeran*²⁶ (iterative teller of good tiding) and *na'theeron* (iterative warner); and *en* (not) of an *Ummaten*^w (people/ community)^w except (is) secluded-/dedicated²⁷ in it^w *na'theeron* (iterative warner).

إِنَّا أَرْسَلْنَاكَ بِالْحَقِّ بَشِيرًا وَنَذِيرًا
وَإِنْ مِنْ أُمَّةٍ إِلَّا خَلَا فِيهَا نَذِيرٌ

25. And *en* (if) they^z deny you^g then *qad* (already and affirmatively) denied they^z whom^r of before them, came-she^{y28} (to) them their messengers^x by the evidences-she^y and by the writs and by the book the illuminator.

وَأِنْ يُكَذِّبُوكَ فَقَدْ كَذَّبَ الَّذِينَ
مِنْ قَبْلِهِمْ جَاءَتْهُمْ رُسُلُهُمْ بِالْبَيِّنَاتِ
وَبِالْزُبُرِ وَبِالْكِتَابِ الْمُنِيرِ

26. Afterwards I took whom^r disbelieved they^z; then how [was] *nakee're*²⁹ ([My] *demur/ reproof/ spurning*).

ثُمَّ أَخَذْتُ الَّذِينَ كَفَرُوا فَكَيْفَ
كَانَ نَكِيرِي

27. Have [you^s] not seen that Allah descended from the Heaven^w water^x; so *akbraja* (emerged/ produced) We by it^x *thamara'te*^w (trees/ plant crops/ fruits)^w different its^w hues; and of the mountains *judadon*³⁰ (streaks/ path) white and red, different its^w hues, and *gharabeebo*³¹ (intensely) black.

أَلَمْ تَرَ أَنَّ اللَّهَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً
فَأَخْرَجْنَا بِهِ ثَمَرَاتٍ مُخْتَلِفًا أَلْوَانُهَا
وَمِنَ الْجِبَالِ جُدَدٌ بَيْضٌ وَحُمْرٌ
مُخْتَلِفٌ أَلْوَانُهَا وَغَرَابِيبُ سُودٌ

28. And of the mankind and the *dawabbe*^w (she-moving creatures) and the *an'aame*^w (cattle/ camels/ goats/ and sheep)^w different (are) its^x colors, like *tha'leka* (he-that-afar-it/ that), verily only *yakhsha* (reverentially fear) Allah of His *eba'de* (worshippers/ submitters/ slaves) the *ulama* (erudites/ scholars); verily Allah (is) Mighty *Ghafooron* (iterative Forgiver).

وَمِنَ النَّاسِ وَالْدَّوَابِّ وَالْأَنْعَامِ
مُخْتَلِفٌ أَلْوَانُهُ كَذَلِكَ إِنَّمَا
يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ
إِنَّ اللَّهَ عَزِيزٌ غَفُورٌ

29. Verily who^r they^z recite Allah's Book and *aqamo* (they^z stood/ sustained all prescribed obligations of) the Prayer^w they^z and they^z expended of what We provided them secretly and overtly^w they^z hope (for) a trade never [it^w] (becomes) worthless.

إِنَّ الَّذِينَ يَتْلُونَ كِتَابَ اللَّهِ
وَأَقَامُوا الصَّلَاةَ وَأَنْفَقُوا مِمَّا
رَزَقْنَاهُمْ سِرًّا وَعَلَانِيَةً يَرْجُونَ
تِجَارَةً لَّنْ تَبُورَ

30. To fulfill³² them [He] their remunerations and [He] augments them of His munificence; verily He, (is) *Ghaforon* (iterative Forgiver) *Shakooron* (iterative Thanker).

لِيُوفِيَهُمْ أَجُورَهُمْ وَيَزِيدَهُم مِّنْ
فَضْلِهِ إِنَّهُ غَفُورٌ شَكُورٌ

31. And which^x We revealed to you^g of The Book, it^x (is) the right, *musaddeqan* (accepter as true) for what (is) between its^x both hands^{w33}; verily Allah by His *eba'de* (worshippers/ submitters/ slaves) (is) surely Proficient *Baseeron* (keen: Seer/ comprehensive Knower of the facts and

وَالَّذِي أَوْحَيْنَا إِلَيْكَ مِنَ الْكِتَابِ
هُوَ الْحَقُّ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ
إِنَّ اللَّهَ بَعِيدٌ خَبِيرٌ بِصِيرٌ

²⁶ The word "mubashsheran" is masculine, singular, subjective noun, meaning proclaimer of good tiding, with no English equivalent!

²⁷ The word "خلا" has multiple meanings, among them as in this case, "خلا للامر أي تجرد له أو اقتصر عليه", i.e. "dedicated." See **اللسان والهادي و محيط المحيط**!

²⁸ The reason for feminizing "come," making it "come-she y," because the messengers is a broken plural, hence its referent verb should be feminized according to Arabic Grammar!

²⁹ The speaker's pronoun "ي" in "نكير," by Arabic (linguistic) Rule, is omitted, for "التخفيف," = "alleviation, lightening" or *Ayat's* end harmony (rhyme)! See **إعراب القرآن، لمحمود صافي**!

³⁰ The word "جُدَدٌ" means streaks and paths!

³¹ The word "غرابيب" is plural for "غريب" which means intensely or strongly black! Hence, the phrase "غرابيب سود" means intensely black!

³² The word "يوفي" in "يوفيههم," from "الوفاء," = "التمام," meaning gathering the last component of any obligation to make it a whole! Thus, "يوفي" means endeavor and gather the last part of an obligation to fulfill it!

³³ The expression "between its both hands" is a lofty Arabic tongue expression meaning before it!

their ultimate consequences).

32. Afterwards We bequeathed The Book (to) whom^t *isstafa*³⁴ (had superlatively and exclusively selected) We of Our *eba'de* (worshippers/ submitters/ slaves); so of them a *dha'lemon* (injustice-doer) for himself^w and of them a *muqtassid*³⁵ (occasional lapses/ not constant in being dutiful) and of them a precedent in the *kbayrate*^w (desirable-traits of worthiness and goodness)^w by Allah's leave; *tha'leka* (be-that-afar-it/ that) (is) the munificence the big.

ثُمَّ أَوْرَثْنَا الْكِتَابَ الَّذِينَ
أَصْطَفَيْنَا مِنْ عِبَادِنَا فَمِنْهُمْ
ظَالِمٌ لِنَفْسِهِ وَمِنْهُمْ مُقْتَصِدٌ
وَمِنْهُمْ سَابِقٌ بِالْخَيْرَاتِ بِإِذْنِ اللَّهِ
ذَٰلِكَ هُوَ الْفَضْلُ الْكَبِيرُ ﴿٣٢﴾

33. *Adnen's* (Eden's) paradises^w/gardens^w they^z enter it^w; (to be) adorned they^z in it^w of bracelets of gold and pearls and their *labaso*³⁶ (wear/ inner-clothes/ garments) in it^w (are) silk.

جَنَّاتُ عَدْنٍ يَدْخُلُونَهَا يُخَلَّوْنَ
فِيهَا مِنْ أَسَاوِرَ مِنْ ذَهَبٍ وَلُؤْلُؤًا
وَلِبَاسُهُمْ فِيهَا حَرِيرٌ ﴿٣٣﴾

34. And they^z said: the praise (is) for Allah; Who undid the *hazan*³⁷ (permanent sadness) a'n (off) us; verily our Lord surely (is) *Ghafooron* (iterative Forgive) *shakooron* (iterative thanker).

وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي أَذْهَبَ عَنَّا
الْحَزْنَ إِنَّ رَبَّنَا لَغَفُورٌ شَكُورٌ ﴿٣٤﴾

35. Who [He] ensconced us the eternity's-home^w of His munificence, not touches/betides us in it^w a fatigue and nor touches/betides us in it^w an exhaustion.

الَّذِي أَحْلَانَا دَارَ الْمَقَامَةِ مِنْ فَضْلِهِ
لَا يَمَسُّنَا فِيهَا نَصَبٌ وَلَا يَمَسُّنَا
فِيهَا لُغُوبٌ ﴿٣٥﴾

36. And who^r disbelieved they^z for them Hell's^w fire, ^w neither (to be) judged on them so they^z die and nor (to be) lightened a'n (off) them of its^w torment; like *tha'leka* (be-that-afar-it/ that) We requite every *kafooren*³⁸ (multitudinous ingrate).

وَالَّذِينَ كَفَرُوا لَهُمْ نَارُ جَهَنَّمَ لَا
يُقْضَىٰ عَلَيْهِمْ فَيَمُوتُوا وَلَا يُخَفَّفُ
عَنَّهُمْ مِنْ عَذَابِهَا كَذَٰلِكَ نُجْزِي
كُلَّ كَافُورٍ ﴿٣٦﴾

37. And they mutually *yasttarekha* (vehemently cry for help) they^z in it: ^w our Lord let-exit us [You^s], we work righteously, other than which^x we were working; have [and] not [We] aged you^b; not reminisces in it^x who^p [be]

وَهُمْ يَصْطَرِّخُونَ فِيهَا رَبَّنَا أَخْرِجْنَا
نَعْمَلْ صَالِحًا غَيْرَ الَّذِي كُنَّا
نَعْمَلْ أَوَلَمْ نُعَمِّرْكُم مَّا يَتَذَكَّرُ

³⁴ See the *Lexicon* to this *Translation* for elaboration and some specific examples! The word “اصطفى” means: *selected the best* from among other similars! The word is a *transitive verb* by (a) *itself* or (b) with the *prepositional letter* “على” In the case of (a) it *could* include *more than a single element*! In the case of (a) “الاصطفاء” is for *superlative selection* (i.e. taken the *best* of the bests) for: a *mission*, *preference*, or *bestowment of a privilege over the entity subject of* “الاصطفاء” In the case of (b) the subject of “الاصطفاء” is *exclusive*, either because of the *make-up* or one or more *characteristics* for such *exclusivity*!

³⁵ The word “muqtassid”= “مقتصد” has *several meanings*, but in *this context* Qur'an commentators are *not* in complete agreement as to the *exact meaning*! (1) Some maintain that they are *fulfillers* of their invocation while at sea; (2) others say: they continue to be *steadfast in their obedience* to Allah; (3) and still some others say: outwardly (by their tongues) they maintain their belief in Allah, but at the same time they *hide disbelief*, i.e. they are hypocrites! See القرطبي However, linguistically, the word “muqtassid”= “مقتصد” means he who lives according to his means, i.e. surely not extravagant but closer to frugality or mostly “economical”! So, likewise in his worship he tends to be “economical”! I believe the “hypocrites” are not among those called “muqtassid”= “مقتصد” as in this *Ayah*, Allah considers the “muqtassid”= “مقتصد” as among His *ebad* (bonds-people) whom He “superlatively and exclusively selected” and bequeathed them the Book!

³⁶ See the *Lexicon* attached to this *Translation* for this rather multi meaning word! But one rather important aspect of it is: “لباس”=the *inner clothing*, which comes in *direct contact* with the *bare skin*! But *figuratively* it means much more, including the “garments”!

³⁷ There is *hazan*=حزن with *fa'tha* on the ح and ز= *permanent-sadness*; and *huznon*=حزن with *dhammah* on the ح= *sadness of limited duration*! See the *Lexicon* attached to this *Translation* for more elaborations!

³⁸ The word “كفور” is *masculine noun*, denying Allah's multiple favors, i.e. he is a *multitudinous ingrate*!

reminisced; and came (to) you^b the *na'theero* (iterative warner); so let-taste you^z so not for the *dha'lemeena* (injustice-doers of *na'sseeren* (iterative succorer)).

38. Verily Allah, knower (of) the Heavens'^w and the Earth's^w invisible; verily He, (is) Omniscient by the chests' possession.

فِيهِ مَن تَذَكَّرَ وَجَاءَكُمُ النَّذِيرُ
فَذُوقُوا فَمَا لِلظَّالِمِينَ مِن نَّصِيرٍ ﴿٣٨﴾
إِنَّ اللَّهَ عَلَّمُ غَيْبِ السَّمَوَاتِ
وَالْأَرْضِ، إِنَّهُ عَلِيمُ ذَاتِ الصُّدُورِ



39. He Who made you^z *khala'ef*³⁹ (iterative successors) in the Earth^w; so whoever [be] disbelieves then on him (is) his disbelief; and not augments the disbelievers their disbelief *enda* (with/at/ by Rule of) their Lord except an abhorrence and not augment the disbelievers their disbelief except a loss.

هُوَ الَّذِي جَعَلَكُمْ خَلَائِفَ فِي
الْأَرْضِ فَمَنْ كَفَرَ فَعَلَيْهِ كُفْرُهُ
وَلَا يَزِيدُ الْكَافِرِينَ كُفْرَهُمْ عِنْدَ
رَبِّهِمْ إِلَّا مَقْتًا وَلَا يَزِيدُ الْكَافِرِينَ
كُفْرَهُمْ إِلَّا خَسَارًا ﴿٣٩﴾

40. Let-say [you^s]: have seen you^z yourⁿ partners, whom^r you^z invoke of lesser than/without Allah; let-show me you^z what created they^z of the Earth^w; or for them a *sherkon* (partnership with Allah) in the Heavens^w; or We gave them a book^x then they (are) on an evidence^w of it^x; rather *en* (not) promise the *dha'le-moona* (injustice-doers) some of them (to) some except beguilement.

قُلْ أَرَأَيْتُمْ شُرَكَاءَكُمُ الَّذِينَ تَدْعُونَ
مِنْ دُونِ اللَّهِ أُرُونِي مَاذَا خَلَقُوا مِنَ
الْأَرْضِ أَمْ لَهُمْ شِرْكٌ فِي السَّمَوَاتِ
أَمْ آتَيْنَهُمْ كِتَابًا فَهُمْ عَلَى بَيِّنَةٍ
مِنْهُ بَلْ إِنْ يَعْذِرِ الظَّالِمُونَ
بَعْضُهُمْ بَعْضًا إِلَّا غُرُورًا ﴿٤٠﴾

41. Verily Allah holds the Heavens^w and the Earth^w *an* (not) *tazola*⁴⁰ (both deviate/cease); and *la'en* (indeed if) *zalata* (both deviated/ceased) not holds them both of anyone of after Him; verily He [was] Forbearer *Ghaforan* (iterative Forgiver).

﴿٤١﴾ إِنَّ اللَّهَ يُمَسِّكُ السَّمَوَاتِ
وَالْأَرْضَ أَنْ تَزُولَا وَلَئِنْ زَالَتَا إِنْ
أَمْسَكَهُمَا مِنْ أَحَدٍ مِنْ بَعْدِهِ
إِنَّهُ كَانَ حَلِيمًا غَفُورًا ﴿٤١﴾

42. And *aqsame* (they^z oathed) by Allah their *jahda* (ultimate) oaths, *la'en* (if indeed) came (to) them *na'theeron* (iterative warner) surely assuredly⁴¹ they^z be more aright-guided than *ebda*^w (one^w) (of) the *Ummame*^w (nations-/peoples) ^w; so *lamma* (when/whence) came (to) them *na'theeron* (iterative warner), not augmented them [that/ be] except an aversion.

وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَنِهِمْ
لَئِنْ جَاءَهُمْ نَذِيرٌ لَيَكُونُنَّ أَهْدَى
مِنْ إِحْدَى الْأُمَمِ فَلَمَّا جَاءَهُمْ
نَذِيرٌ مَا زَادَهُمْ إِلَّا نُفُورًا ﴿٤٢﴾

43. *Istekbaran* (affirmable standing haughtily above submission) in the Earth^w and the misdeed's machination; and not *ya'hego* (befalls besiegingly) the machination the misdeed except by its^x folks^w; so they^z do wait except the [firsts'] dispensation^w; so never [you^s] find for Allah's dispensation^w a substitution^x and never [you^s] find for Allah's dispensation a transfer.

أَسْتَكْبَرُوا فِي الْأَرْضِ وَمَكْرَ السَّيِّئِ
وَلَا يَخِيقُ الْمَكْرُ السَّيِّئُ إِلَّا بِأَهْلِهِ
فَهَلْ يَنْظُرُونَ إِلَّا سُنَّتَ الْأَوَّلِينَ
فَلَنْ تَجِدَ لِسُنَّتِ اللَّهِ تَبْدِيلًا وَلَنْ
تَجِدَ لِسُنَّتِ اللَّهِ تَحْوِيلًا ﴿٤٣﴾

44. Have not treaded they^z in the land^w then looked they^z how [was] consequence^w (of) whom^r of before them; and they^z were harder than them strength^w; and was not Allah to enfeeble Him of a thing in the Heavens^w and nor in the Earth^w; verily He was Omniscient, Omnipotent.

أَوَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا
كَيْفَ كَانَ عِقَابُ الَّذِينَ مِنْ قَبْلِهِمْ
وَكَانُوا أَشَدَّ مِنْهُمْ قُوَّةً وَمَا كَانَ
اللَّهُ لِيُعْجِزَهُ مِنْ شَيْءٍ فِي السَّمَوَاتِ
وَلَا فِي الْأَرْضِ إِنَّهُ كَانَ عَلِيمًا
قَدِيرًا ﴿٤٤﴾

³⁹ The word “خَلَائِفَ” = plural for “خَالَفَ” which is a masculine; while “خُلَفَاءَ” is the plural of “خَلِيفَةً”

⁴⁰ The word “زَالَا” could mean deviate or cease to be! That is to say they all stay moving within their orbits!

⁴¹ The “لَ” in “لَيَكُونُنَّ” is a juratory “لَ” = “القسم” amounting to = “التأكيد”, i.e. affirmation, expressed by “assuredly”!

45. And had/if Allah *you'aakbetha*⁴² (retributively-punishes) [He] the mankind by what earned they^z [He] (would have) not left on its^w back of a *dabba'ten*^{w43} (she-moving-creature), [and] but [He] delays them, to *ajalen*⁴⁴ (term-limit) *musamma*⁴⁵ (that which is known and named); then if came their *ajalo* (term-limit), then verily Allah [was] by His *eba'de* (worshippers/ submitters/ slaves) *Baseeran* (keen: Seer/comprehensive Knower of the facts and their ultimate consequences).

وَلَوْ يُؤَاخِذُ اللَّهُ النَّاسَ بِمَا
كَسَبُوا مَا تَرَكَ عَلَى ظَهَرِهَا
مِن دَابَّةٍ وَلَكِنْ يُؤَخِّرُهُمْ إِلَى
أَجَلٍ مُّسَمًّى فَإِذَا جَاءَ أَجْلُهُمْ
فَإِنَّ اللَّهَ كَانَ بِعِبَادِهِ بَصِيرًا



⁴² The word “يؤاخذ” in “يؤاخذهم” means retributively-punishes, certainly not “blames,” as what some might presume! See اللسان! In the *Ayah*: “had Allah retributively-punished the people by their injustice, [He] (would have) not left over it (the Earth) of a she-moving-creature” (S16:61) is a positive proof of this fact, i.e. that “اخذ” is retributively-punished!

⁴³ For lack of a better term I chose a “she-moving-creature” for “دابة,” as a simple “she-creature” (alone) will not do, because a “rock” is a “she-creature” but it does not have apparent motility!

⁴⁴ The word “الأجل” means term-limit, see اللسان!

⁴⁵ The word “musamma” is masculine, singular, subjective noun, meaning that which is known and named!